A Short vievv of the *Persian* Monarchie, *and of* Daniels weekes:

Beeing a peece of Beroaldus Workes: With a censure in some points.

LONDON
Imprinted by *Thomas Orwin*.
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A short view of the Persian Monarchie, and of *Daniels* weekes: being a peece of *Beroaldus* workes.

THe *Persian* Monarchie is first named siluerie, because the people of God (after the Temple restored, and the Citie *Ierusalem* walled) liued peaceablie vnder the *Persians*. But how long this continued, or how manie Kings it had, neither the Historiographers of our time, nor the prophane doo sufficientlie know: which thing they doo declare in their diuers and vncertaine Histories, showed foorth and published by them to the world of these matters. But wee, because we know the former *Persian* Kings out of the holie Scripture, and the latter the prophane histories dooth mention of this matter: therefore we are able more certainlie to determine, than either *Herodotus* or *Iosephus* or *Manetho*, or *Metastenes*, or *Ctesias* from whō the true report of these matters is vsed to be cited. Concerning the time and continuance of the *Persian* Monarchie we cannot doubt, seing the beginning is apparāt out of the holy scripture, and wee vnderstand from prophane Sto-

ries the ouerthrowe to bee by *Alexander* the Great. Therefore let vs first speake of the time wherein the *Persian* Empire bare sway; then of the Kings who gouerned that siluer Emperie, which succeeded the golden Monarchie of the *Babylonians*.

The *Persian* Monarchie begins from that yeare, in the which *Cyrus* the great was first aduaunced by God to the rule of *Asia*, after *Darius* the *Mede*, whom the holie Oracles call the King of *Persia*; and endeth and is determined in the death of *Darius* the sonne of *Arsanes*: for then (no man resisting) the Wealth of the *Persians* came to *Alexander* the great, and *Asia* (which before obeied the *Persians*) became subiect to him. Now, the first yeare of *Cyrus* the greater, or of the King of the *Persians*, falls into the third yeare of the fourescore *Olympiade*; which was from the beginning of the world, three thousand foure hundred seuentie two; and was the yeare since *Rome* was built 295. fortie yeares after the Kings were banished and exiled the Citie: which wee vnderstand to be certaine, laying down the times in order, as they bee expounded in the holie Scripture; and the *Olympiades* conferred and laide together with these, and also the yeares of the continuance of the Citie of *Rome*. And those things which haue been otherwise defined by prophane Writers and Writers of our time, we haue obserued to be vntrue. Yet

the

the death of *Darius* the laſt King of the *Perſi-ans*, the prophane Hiſtorie referres to the firſt yeare of the hundred & thirteenth *Olympiade*; and that yeare is the fift of *Daniels* nineteenth weeke; and the yeare of the Citie built foure hundred and fiue & twentie; and the yeare of the world three thouſand three ſcore & two. From which account of time we vnderſtand, that the *Perſian* Monarchie is to haue allotted to it for the continuance a hundred and thirtie yeares, although otherwiſe hereof other men haue determined.

But we cannot miſſe, becauſe we haue the time of the deliuerance from *Babilon* (which is the beginning of the *Perſian* Empire) certainlie ſet downe and defined by the holie Scripture; and the times which follow, as the death of *Darius* the laſt King of *Perſia*, and of *Alexander* the great, ſet downe faithfullie; & thoſe who diſſent from vs, we are able by good reaſon to diſprooue: & that eſpeciallie ſeeing the exact time is ſet downe in the Scripture, when *Cyrus* the greater began his Empire, and the death of *Alexander* the great (which fell in the next *Olympiade* from the death of *Darius*) is agreed, confeſſed and determined of manie Hiſtoriographers. For then there was a more aſſured obſeruation of the Greekiſh Hiſtorie, manie learned and notable men hauing comprehended them in their writings, agreeing in the ſetting down of the accoũt of thoſe times.

But thoſe things which fell out before theſe times, haue not ſo faithfullie been by Writers collected: whereby it commeth to paſſe, that the prophane ſtorie is verie obſcure: which obſcuritie we are able to diſpearſe & to make cleere, by that computation of time which we haue laide downe; becauſe this is grounded from a moſt vndoubted obſeruation, gathered from holie ſcripture: which is not neceſſarie for vs at this time to handle more at large, ſeeing it hath been handled before. In the which treatiſe, we haue ſet downe the exact account of time, determined in the holie ſcripture: which as it may bee referred to prophane ſtories, if it hath little beene obſerued by former Writers, may yet now bee vnderſtood by the table of this Chronicle, continued and ſucceſſiuely drawen downe from the beginning of the world, euen vnto our times.

Now concerning the Kings of *Perſia*, who ruled theſe hundred & thirtie yeares, the place of *Daniel* which is in his eleuenth chapter and ſecond verſe, is of great vſe to the vnderſtanding of the truth: which is in this ſort; *Beholde yet three Kings ſhall ſtand vp in Perſia, and the fourth ſhall be richer than they all: and when he is growen great through his riches, hee ſhall ſtirre vp all againſt the King of Græcia.* From this place of *Daniel*, wee vnderſtand that *Perſian* King, which afflicted *Græcia* with warre, to bee the fift Monarch of the *Perſians* from * *Cyrus* the greater:

* *Rather, from Darius, named in Verſ. 1.*

greater: but the fift King in order from *Cyrus*, by thoſe things which he did, & from the monuments of prophane Writers, wee doo finde to bee *Xerxes*: for the Angel opened theſe things to *Daniel*, in the third yeare of King *Cyrus*, as it is *cap.* 10. *ver.* 2. Becauſe therefore, beſides *Cyrus*, there were yet to bee 3. Kings of *Perſia*, after whom the fourth was to inuade *Græcia* by warre, whom al prophane hiſtories doo witnes to be *Xerxes*; by good right therfore we ſay, that *Xerxes* the terror of *Græcia*, was the * 5. Emperor of the *Perſians* from *Cyrus* the greater. Now who were Kings in the times which fell out betwixt theſe, the holie writings doo ſuggeſt vnto vs: who doo purſue and faithfullie expound the Hiſtorie of thoſe *Meſne* times; ſo farre as their knowledge concernes the Church of God, by theſe names of *Aſſuerus*, *Darius*, *Artaxerxes*: wee haue theſe Kings expreſſed in holy Writ, who that they may be diſtinguiſhed from other Kings, who had likewiſe the ſame names, they are to be aſsigned and ſet out by thoſe epithites and ſurnames, which may bee moſt agreeable and fit the preſent matter and hiſtorie which wee repeate out of *Eſdra* and *Nehemiah*. To *Aſſuerus* therefore wee will adde the ſurname of *Artaxerxes*, *Darius* we will name *Aſſyrius*, and we will ſurname *Artaxerxes Pius*: for he beſtowed a great care on the Church of God, as afterwards ſhalbe vnderſtood.

* *That he was the 4. it ſhalbe ſhewed hereafter.*

There be ſeuerall Kings of thoſe names: but for time in this order. Artaxerxes, to whom an epiſtle was written againſt the Iewes ſoone after their returne: Aſſuerus, and Darius Artaxerxes.

And

And that wee may proceede orderlie, let vs first handle *Assuerus*, who is made knowen vnto vs from *Esdras* historie. In the which historie the 4. chapter and 6. verse, *The Enemies of the people of God are said in the beginning of the reigne of Assuerus, to haue written an accusation against the Inhabitants of Iuda and Ierusalem: whereby it came to passe, that thorough the Edict of the same Assuerus* (to whom wee haue added the surname of *Artaxerxes*, because afterward the scripture nameth him by the same name) *the worke of the house of God ceased.* Now there is often and vsuall mention of this *Assuerus Artaxerxes* in the booke of *Ester*: wh by this we vnderstand to succeede immedlie *Cyrus* in gouernment because in the 4. of *Esdr.* the 5. vers. the work of the house of the Lord is said to be hindred vnder *Assuerus*, all the dayes of *Cyrus* King of *Persia*, euen to the reigne of *Darius* the King of *Persia*. Now that this *Assuerus* succeeded *Cyrus* in gouernment (whose Viceroy before he had been in *Persia*, and Vicegerent in *Cyrus* name) we may gather out of the beginning of the first of *Ester*. Where in the first chapter and third verse according to the Hebrew, it is said, *that the strength of* Persia *and* Media *was before him*: and it is said, *that there were in presence before him in his Court Noble men and Princes or Rulers, ouer Prouinces 127. ouer whom hee gouerned: whome many moneths he entertained with princely entertainment.*

There Artaxerxes & Assuerus are seuerall men: and the former is named last: because to him was ioyned the narration of the letter which caused the temples worke to bee staied.

tainment. But the greater and more able part of the ſtrength of *Perſia* and *Media*, which was then ſaid to be in the Court of *Aſſuerus*, was before in expedition with *Cyrus* the greater. Now after *Aſſuerus* wee place *Darius*, whom we haue named *Aſſyrius*, for a difference from others, who are called in the ſaid Monarchie, *Darius*: becauſe in the 6. of *Ezra* the 11. the Iewes are ſaid to haue kept a ſolemn feaſt of ſweete bread ſeuen dayes in mirth, becauſe the Lord had made their hearts glad, and had turned the hart of the King of *Aſſur* towards them, to helpe their hands in the work of the houſe of the God of *Iſrael*. But this *Darius Aſſyrius* is mentioned in the beginnings of the prophecies of *Aggey* and *Zacharie*, vnder whom the building of the temple of God was begun anew. Whoſe praiſe is, that the building of the temple (intermitted vnder *Aſſuerus Artaxerxes*) by his authority was begun againe and finiſhed. Which we gather from the Prophecie of *Aggey* and *Zacharie*; but chiefliе we vnderſtand it from the hiſtorie of *Eſdras*: for in the fourth chapt. 24. verſe it is ſaid, that the houſe of the Lord was intermitted vnder *Aſſuerus*, nor begun againe before

The Ebrewes, (who ſhoulde haue skill in their owne ſtories) hold this Darius to bee the ſonne of Eſter.

This Artaxerxes and Aſſuerus (whom being two, he nameth one perſon) may bee known, not only by this Autheur, but alſo by Dan. 10. 11 *to haue had a*

ſhort reigne: and Darius *(vnder whom the Temple was built) was of antiquitie holden moſt commonly, (excepting ſome one or two learned) to begin his reigne no whit aboue thirtie yeares from* Babels *fall: but rather ſhorter much, though a ſhorter time ſhould hardly be graunted. But* 107. *yeares frō* Cyrus *(as ſome would) ſhould be too much for* 50000. *(being men at* Cyrus *Monarchie) to be workefull for the Temple.*

the 2. yeare of *Darius* the King of *Persia*: but in the 6. chapt. & 14. vers. it is thus spoken of the house of God, built vnder *Darius Assyrius*; *But the Elders of* Iuda *built and prospered according to the prophecie of* Aggey *the prophet, and* Zacharie *the sonne of* Addo: *and they edified and built, the God of* Israel *commaunding them,* and Cyrus *and* Darius* *and* Artaxerxes *Kings of* Persia. Now, he in this verse, who is in the last place called *Artaxerxes*, seemeth to be *Assuerus Artaxerxes*, by whom it hath been saide before the worke of the Lord was hindred; vnlesse our coniecture deceiue vs: because by reason of *Hester* and *Mardochey* he fauoured the proceedings of the people of GOD, the which before he greatly misliked. For peraduenture, when he now waxed old, *Darius Assyrius* beeing consorted in gouernment with him, he also commaunded the temple of God to be built, *Darius* chieflie busying himselfe thereabouts, as the diuine Oracles haue witnessed to vs. Also that *Artaxerxes* may be he whom we name *Pius*, vnder whome by *Nehemias* the Citie was compast about with a wal, and the temple obtained his ornaments. Others referre the word *Artaxerxes* to* *Darius Assyrius*, as if *and* were put in stead of *of*; that is to say, because the surname of *Artaxerxes* was proper to the kings of *Persia*, as *Cæsar* was a common name to the Emperours of *Rome*,

and

Here his iudgmēt staggreth. Any man may know by the text and the time that Darius *also* Arraxerxes *grāting authoritie to build the temple, the worke being finished in* Darius *sixt yeare, & after that* Ezra *the the sonne of* Saraiah *comming to* Ierusalem *frō* Babel *is the seauenth of* Artaxerxes: *either the two termes must needes (as* Hebrues *assuredly hold) signifie one person: or the two must reigne at once.*

* This is most holden and plaine.

* Heere *And* might be held as the *Hebrues* holde it, for *which is.*

and *Pharao* to the auncient Kings of *Egypt*, as after *Alexander* the great the name of *Ptolomey* was attributed to all the Kings of *Egypt*, till *Egypt* was reduced to the form of a prouince by the *Romanes*. But to *Darius Assyrius*, wee adioyned in succession *Artaxerxes Pius*, of whō there is mention made as it were in a new historie, in the seuenth chapter and first verse after this manner. After these words, *In the kingdome of* Artaxerxes *the King of* Persia, Esdras *the sonne of* *Seraias; there is added: *This* Esdras *went vp from* Babilon, *and he was a sleight Scribe in the lawe of* Moses, *which the Lord God gaue to* Israel. *And the King gaue vnto him all his request according to the hand of the Lord which was vpon him.* For (as it shalbe touched afterwards) *Iudea* did then seeme (“*Zorobabel* being dead) to want a Ruler. For which cause, in the seuenth yeare of *Artaxerxes Pius*, *Esdras* is sent into *Iudea*, with commaundement to compound the causes of the people of God. For so in the said 7. chap. 24. vers. it is said, *But thou* Esdras *according to the wisedome of thy God, which is in thy hand, appoint Iudges and Gouernours to iudge*

The selfe same man: as by the Scripture examined, anie may see: and Hebrues *with manie* Latines *holde.*

**The time for the yeare seauenth, vpon the sixt: and the name of* Artaxerxes *that went before in the second of* Darius *graunting the building of the Temple: show the two names signifie but one King, as was touched before.*

Seraias *case best discusseth the whole time*

of the Persiās. *For seeing* Seraias *was killed by* Nabucadnezzar 52. *yeares before* Cyrus *tooke* Babylon: *and* Esdras *is commonly graunted to haue seene the* Persians *last reigne. It is as much as olde age can suffer in one mans life (aged 50. yeares before) that the* Persians *should reigne in that mans life 130. yeares more. For so he must match* Isaacks *yeares 180: and that so hee did or came neare it, may be proued by manie likelihoods. It is but a bare coniecture, for to imagine that* Esdras *omitted his father or grandfathers, two or three, betwixt him and* Seraias. *No man hath authoritie to forme more than is, to the Bible.* “Zorobabel was aliue the yere before, and yonger than he.

the people which is beyond the Riuer, to wit, those that knowe the Lord; yet also teach freelie those which are ignorant. From the same *Artaxerxes Pius* afterwards *Nehemias* is sent into *Iudea* to compound eccleſiaſticall cauſes in the twẽtieth yeare, as it is largely expounded in the ſecond of *Nehemias*. Seeing therefore *Artaxerxes Pius* is thus knowen vnto vs out of the Hiſtorie of *Eſdra* & *Nehemia* we haue made him to ſucceede *Darius Aſſyrius*. Wherefore we know from the holie Scripture, theſe Kings to wit *Cyrus Maior*, *Aſſuerus Artaxerxes*, *Darius Aſſuerus*, & *Artaxerxes Pius*, whom *Xerxes* the terrour of *Græcia* ſucceedeth, the fifth in ſucceſsion from *Cyrus Maior*.

Who was alſo Darius Pius & *Longimanus: & ſeemeth to be that brother of* Xerxes, *of whoſe quiet reigne* Iuſtine *writeth.* Herodotus *writeth, that the ſonne of* Atoſſa (Eſter *is ſhe*) *gate the Kingdom, though he took one brother for the other.*

And thus we haue named the former kings of *Perſia*, ſtaying our ſelues vpon the authoritie of holie Scripture, careleſſe in the meane while of *Herodotus* and *Cteſias*, and of others, who follow *Herod.* or *Cteſias* of whom we wil ſpeake afterwardes. Now who thoſe Kings were, who ſucceeded this *Xerxes* in *Perſia*, we collect out of the prophane ſtorie.

**This would not ſoone be graunted, nor at all: he was elder than* Lõgimanus *and ruler of the wars of* Greece *and not with the Iewes.* Ezra. 4.

**Xerxes* was the ſonne of *Artaxerxes Macrochir*, that is, *the long handed*: whome hee ſucceeded in the Kingdome. From whoſe twentie yere, they who reckon the beginning of *Daniels Seuens*, may now perceiue how far they are from the truth, when they take this *Artaxerxes Longimanus* the ſonne of *Xerxes*, for *Artaxerxes Pius*; who peraduenture was the

the grandfather of *Artaxerxes Longimanus*. But after *Artaxerxes Longimanus*, *Darius Nothus* (begotten by him) ſucceeded in the Kingdom. *Artaxerxes Mnemon* (that is by ſurname, *the Rememberer*) ſucceeded *Darius Nothus*, beeing his baſtard; whoſe brother was *Cyrus*, called, *the leſſer*, (famous in the Greeke hiſtorie, and in *Xenophon*) who was fellow in Armes with him againſt *Artaxerxes*. After *Artaxerxes Mnemon*, *Ochus* his ſonne reigned ouer the *Perſians*. Then *Arſes* the ſonne of *Ochus*, who (being deſtroyed with his whole familie) had for his ſucceſſor, *Darius* the laſt king of *Perſia*; whom *Diodorus Siculus* in his 17. booke ſayth to be the ſonne of *Arſanes*, who was the brother of *Ochus*; yet *Iuſtine* in his 10. booke, nameth him *Codomanus*. Againſt this *Darius*, *Alexander* the great made warre, hauing tranſferd to him the power and Monarchie of the *Perſians*, according as it was appointed by God, and foretolde to come to paſſe in *Daniels* viſions; that we may thinke no change in gouernments nor in the reſt of our life, to bee without the prouidence of God.

Theſe therefore are the Kings of *Perſia*, knowen vnto vs, partly out of the holie Scripture, partly out of the prophane Hiſtorie of *Herodotus*, *Thucidides*, *Xenophon*, *Cteſias*, & *Diodorus Siculus*; whom alſo *Euſebius* doth otherwiſe order and name: wee will yet neuerthe-

leſſe ſtand to the iudgement of thoſe forenamed authors, and will inſiſt in this deſcription and Catalogue. From the holie Scripture acknowledged, theſe are the fiue former Kings of *Perſia*.

* *The particular Kings of* Perſia, *neuer were, & neuer will be knowen by Writers. For times touching ſcripture of* 49. *yeares: for the chiefe worke of walling* Ieruſalem *to that* Aben Ezra *wilagree: and no Hebrue wil grant that they reigned aboue* 130. *yeres but rather cõe farre ſhort. And ſtout manie cloſely in* Seder Olam, *as groſely deceaued that giue the* Perſians 250. *yeares though not the moſt part were ſo much deceiued.*

1 **Cyrus Maior.*
2 *Aſſuerus Artaxerxes.*
3 *Darius Aſſyrius.*
4 *Artaxerxes Pius.*
5 *Xerxes the terror of Græcia.*

The reſt from prophane ſtories are made knowen to vs vnder theſe names.

6 *Artaxerxes Longimanus.*
7 *Darius Nothus.*
8 *Artaxerxes Memor.*
9 *Ochus.*
10 *Arſes, who alſo is Arſanes.*
11 *Darius Codomanus, the ſonne of Arſanes, the brother of Ochus.*

"Theſe eleuen Kings gouerned the *Perſian*

heathen writers.

The fiue generations of Ioſuahs *poſteritie to* Iuddue, *will compell them to graunt nere that ſomme: but to more than that, no likelihood can vrge.* "*This ſomme will not ſoone be diſprooued, though the particular Kings be not agreed vpon: which yet* [redacted] *neuer agreed vpon: nor anie learned Chriſtians, for the Bible is compelled to take notice of.*

Mo-

Monarchie for a hundred and thirtie yeares as before hath been declared. But to these Kings we doo not adde their yeares: because we want the certaine knowledge of the *Persian* historie. For albeit in the holy scriptures certaine yeares are reckoned of the former Kings, to wit, of *Cyrus*, *Assuerus*, *Artaxeres*, *Darius Assyrius*, and *Artaxerxes Pius*; yet we cannot from these, certainlie define the yeares of their gouernment, because that is not the purpose of the Scripture, to teach how long they reigned: therefore it is not greatly necessarie to enquire more curiouslie after them. But because our time vseth much *Iosephus* in these histories, as also *Metasthenes*, and I know what fragments added to him of incertain authors scarce of good credite; therefore they are especiallie to bee admonished of those errors, which *Iosephus* admitteth in this Historie in the eleuenth booke of his antiquities or old affaires. For partly out of *Herodotus*, who did not so much purpose to write a historie, as to reteine and recreate the Reader with pleasant narrations, partlie out of authors I know not what (for they are almost infinite, who haue handled *Persian* affaires) they reckon the *Persian* Kings in this sort: first *Cyrus*, then *Cābises* the sonne of *Cyrus*, then *Magus*, after him *Darius* the sonne of *Histaspis*, then *Xerxes*: after *Xerxes* they name another *Cyrus*, whome he will haue to be the sonne of *Xerxes*, who amongst

Metastenes a *forged author, yet deceaued manie.*

amongst the *Græcians* is said to be *Artaxerxes*, vnder whom (hee saith) the historie of *Ester* fell out. From thence he passeth to *Alexander* the great: who subdued *Darius* the last King of the *Persians*: which how discordant they be from holy scripture, is manifest from those things which before haue been spoken, that there neede be no stay made to confute this.

Furthermore (as before we haue said) neither *Herodotus*, nor *Ctesias*, or they from who these broached their stories, we haue followed in the enumeration of the former Kings of *Persia*; because we haue certaine testimonies out of the Scriptures, of these kings who reigin *Persia* vnto *Xerxes*. So, after *Cyrus* we doo not name *Cambyses*, nor after him *Magus*, nor after him *Darius Histaspis*: which names, because they are neuer found in Scripture, by vs are pretermitted. For we must wholly rest in the authoritie of holie Scripture, which handleth the * historie of these times, & neither to *Herodotus*, nor anie other whosoeuer hee bee, that saith he bringeth a true Historie from the *Persian* Records, as *Ctesias* is bolde to professe of himselfe. Who being taken in the warre of *Cyrus* the lesser by *Artaxerxes Memor*, because he was a Phisician, was admitted into the Kings Court; in the which liuing long, he grew more skilfull (as he himselfe saith) of the *Persian* estate, than either *Herodotus* or any other, who (before him) intreated of the *Persian*

* *Not all the Kings, because they touch not the common weale.*

ſian affaires: yet he after *Xerxes* nameth *Artaxerxes* the ſonne of *Xerxes*, whom they call *Longimanus*, after whom they reckon *Xerxes* the ſonne of *Longimanus*; who when he reigned ſome moneths, was ſlaine by the treachetrie of *Secundianus* another ſonne of *Artaxerxes*, but a baſtard: who therefore reigned after *Xerxes* the ſecond, but yet a ſhort time, becauſe another ſonne of *Artaxerxes Longimanus* (called *Darieus* or *Darius*) made him away, by the ſame pollicie as he made away his brother. For they ſay, that *Darius* the ſonne of *Artaxerxes* by his concubine, truſting to the learning of the *Perſians*, contended for the Kingdome with *Iſogeus* the legitimate ſonne of *Artaxerxes Longimanus*; and that both of them referred the cauſe to the Councell of *Perſia*; in the which *Darius Nothus* or baſtard, became victor, and got the vpper hand: from whom (afterwards) the *Perſian* Kings are lineallie deriued. For *Artaxerxes* was the ſonne of this *Darius Nothus* named *Memor*, for a difference from the other called *Longimanus*; then *Ochus* the ſonne of *Artaxerxes Memor*, whō *Arſes* ſucceeded, ſurnamed by *Iuſtine Codomanus*, as before we haue ſaid. In the rehearſing of the genealogie of the Kings of *Perſia*, wee haue pretermitted *Xerxes* the ſecond, and *Secundianus* (whom ſome cal *Sogdianus*) becauſe either of them reigned but a few moneths, although *Diodorus Siculus* remembreth thē out

of *Cteſias*, whom neuertheleſſe others paſſe ouer. The yeares of theſe Kings vncertaine & ill reckoned in prophane hiſtorie, we haue not particularlie remembred, becauſe the Hiſtoriographers confound them. Therefore we are cõtent with the ſomme of their yeares, which they reigned in all, which wee haue obſerued to be certain from thoſe things, which before haue been propounded.

But before we giue ouer this hiſtorie of the Kings of *Perſia*, becauſe there is nothing in it ſo illuſtrious, as *Xerxes* going downe into *Græcia*, let vs ſee in what *Olympiade* he by war inuaded *Græcia*: for this is handled by manie *Greeke* Hiſtoriographers; but how truely, that we are now to ſee. *Pauſanias* ſetteth down in *Arcadie*, that then *Xerxes* paſſed ouer into *Græcia* with that infinit hoaſt, (which the Hiſtorians report of, that the *Medes* at one dinner dranke vp all the Riuers) when *Gelon* gouerned in *Syracuſa*; whom the *Athenians* and the *Lacedæmonians* (by their Embaſſadors) ſollicited to take part with them againſt *Xerxes*, as it is in *Herodotus* in his 7. booke. The ſame *Pauſanias* in *Eliac*, affirmeth the ſame *Gelon* to haue obtained the gouernement of *Syracuſa*, in the ſecond yeare of the ſeuentie two *Olympiade*. Moreouer he affirmeth in his *Eliac*, that thoſe *Perſians* which *Xerxes* left behinde him in *Græcia* with *Mardonius*, were ouerthrowen at *Platea*, in the 75. *Olympiade*. But *Diodorus*

Siculus

Siculus in the eleuenth booke of his Librarie, affirmeth *Xerxes* to haue mooued war againſt the *Græcians* in the 75. *Olympiade*; in which time he ſaith, *Gelon* gouerned in *Syracuſa*. *Polybius Megapolitanus* is of the ſame opinion in his 5. booke with *Diodorus Siculus*: who ſaith that the *Romanes* firſt ioyned league with the *Carthaginians*. After the Kings were exiled *Rome*, the Conſulls had ruled the Commonweale eight and twentie yeares before the firſt paſſage of *Xerxes* into *Græcia*. But *Rome* was in ſubiection to Kings 243. yeare (as *Sextus Rufus* maketh computation) deducting the times of the Kings. From that time (if you reckon 28. yeare) we ſhall come to the 3. yeare of the *74. *Olympiade*. Now it is manifeſt and apparant by this, that *Pauſanias* and *Diodorus Siculus*, as alſo *Polybius*, moreouer *Dioniſius Halicarnaſſeus* who is of their iudgment, & others who haue likewiſe noted theſe times vnto vs, haue all erred: becauſe *Cyrus Maior* (King of *Perſia*) ruled the Kingdome after *Darius* the *Mede*, in the third yeare of the 80. *Olympiade*, as the times determined by the teſtimonie of holie Scripture doo conclude. And after *Cyrus*, theſe three Kings ſucceeded in *Perſia*, *Aſſuerus Artaxerxes*, *Darius Aſſyrius*, and *Artaxerxes Pius*. But the 20. yeare of *Artaxerxes Pius* the Temple was whollie reſtored, and it is noted that the Citie *Ieruſalem* was compaſſed with a wall, as afterwards will appeare out of the

*To teach the vanitie of this conſent: wee may mark out of Pauſanias other accounts for men of that age: as Oebotas is in Olympiade the ſixt: and Xenophõ in 25. but in Triclinius in 79. both winners of the footerace. Of Xenophõ Pindarus made an Ode. Infinite varietie of Writers diſanulleth this cõſent.

the hiſtorie of the ſeuen firſt ſeuens of *Daniel*. But the ſeuenth ſeuẽ, which is the limit of this time, is ended in the third yeare of the 92. *Olympiade*.

Moreouer there is reckoned the 32. yeare of *Artaxerxes Pius* in the 13. of *Nehem.* and the 6. verſ. which falleth out in the third yeare of the 95. *Olympiade*. So it appeareth how farre theſe Writers are from the true obſeruing of the times; ſeeing it may ſeeme, that the paſsing of *Xerxes* into *Græcia*, was only about the 90. *Olympiade*: becauſe *Artaxerxes Pius* muſt haue reigned in *Perſia* before *Xerxes* the terrour of *Græcia*: as it is apparant out of the Prophecie of *Daniel*: in whoſe eleuenth chapter and 2. verſe it is plainlie ſaid; *After* Cyrus 3. *Kings ſhall rule in* Perſia *before* Xerxes, *who ſhal trouble all Græcia*. Yet *Xerxes* might goe downe into *Græcia* vnder *Artaxerxes Pius*, when hee was elected King. For euen as vnder *Cyrus* reigned *Aſſuerus*, ſo vnder *Artaxerxes Xerxes* might reigne: and the *Perſian* Monarchie (euẽ as the *Romanes*) at one time might haue manie Imperators.

Nay rather later in part than he, for he ſeemeth to touch the Perſiãs *ouerthrow to haue been for hindring of the Temple.* Ezra. 6. 13. *&* Dan. 11. *The power of* Perſia *raiſed againſt* Greece, *was to look for a ſharp puniſhment frõ him whoſe eies were a flame of fire: for the ſorrow cauſed to* Daniels *people.*

By this it appeares, that the errors admitted by prophane Hiſtoriographers, and the Chronicles of our time, in the ſupputation of times, may be eſpied, and in ſome part amended: But it is requiſite for vs for this time to pretermit that care, & to referre it vnto ſome other time leaſt by handling of other matters, we may

ſeeme to haue forgot our own purpoſe. Theſe things haue been thus laid downe by vs out of the holie Scriptures concerning the *Perſian* Monarchie, and the Monarchs of *Perſia*, to lay open (in ſome part) the truth of the *Perſian* Hiſtorie, and to purge it from fables.

But now we are to come to the *ſeuens of *Daniel*, which in the chapter going before, we haue taught to haue been deuided by the Angell into three parts; yet ſo, as he hath ſelected ſeuen out of them, & hath appointed them to the reſtoring of the Temple and the Citie. Then he dooth enumerate ſixtie two: in the which the Church of God was afflicted diuerſlie. In the third place, the laſt which is the ſeuentieth, hath been ſet downe: which hath with it the concluſion and end of all the ceremoniall of the lawe. But the ſeuen forenamed ſeuens in the firſt place, becauſe they ſignifie a yearely time, doo make fortie and nyne yeres, for that number ſeuen times ſeuen doth amount vnto: the Hiſtorie whereof, the writings of *Nehemias* and *Eſdras* doo conteine; which the *Latins* comprehend in one volume: ſo as the booke of *Nehemias*, they call the ſecond booke of *Eſdras*. And *Ierome* in his Epiſtle to *Paulinus* concerning the books of holy ſcripture, ſaith that *Eſdras* & *Nehemias* were ſtreightned into one volume: from the which this preſent Hiſtorie of ſeuen ſeuens or weeks is to be deriued. And in the firſt chapter of

** The terme weekes much entangleth the weake, and requireth a comment in Engliſh: for a terme plaine in Ebrue or Greeke.*

Esdr.6, the Edict of *Cyrus* is laid downe, by the which the people of God is restored to his libertie after 70. yeares captiuitie in *Babylon*. The people being returned into their Country, the third chapter teacheth, that the Altare was first built, in the which they offered sacrifices to God, which giueth vs also to vnderstand, that in the second yeare after the returne into their Countrey, the foundations of the temple were laid by *Zorobabel* the sonne of *Salathiel* Prince of *Iuda*, and by *Iosua* the sonne of *Iosedeck* the high Priest. In the fourth chapter, *Esdras* teacheth that the building of the Temple was hindred by the commandement of *Assuerus Artaxerxes*, nor begun again to be builded before the second yeare of *Darius Assyrius*. But in the sixt chapter he sheweth, the Temple was finished in the sixt yeare of *Darius Assyrius*, *Zorobabel* and *Iosua*, imploying and busying themselues chiefely about it, being thereunto incited by the Prophets *Aggey* and *Zacharie*. The Temple being restored and almost finished, *Zorobabel* Prince of *Iudea* may be thought to die, because *Esdras* is sent to Iuda from the King of *Persia* as Viceroy, with a great companie of voluntarie Iewes: who remained in *Chaldea* after the Edict of *Cyrus*, and the departure of their Countrey men; who beeing by God awakened, had rather leaue their wealth in *Babylon* to liue in their owne countrey, than by enioying it to liue in a strange Countrey.

Yet

¶* Daniel *praied for restoring of the Citie, and the Angel accordingly ioineth to the grant of returne the building of the Citie: that wee should not seek for sundrie times to take the beginning of our account: vnles whē God maketh a thing plaine, we will be finding out inuentions.*

Yet *Esdras* is sent to *Iudea*, chiefly to constitute Rulers & Iudges, who might minister iustice to the people, thereby to establish the state of the Iewes Commonweale: which is done in the seuenth yeare of *Artaxerxes Pius*, as it is in *Esdr.* the 4. & the 24. After *Esdras*, the same *Artaxerxes Pius* sendeth (as his Embassador) *Nehemias*, with authoritie and commaundement for couering the gates of the Temple, that is, for finishing the building of the Temple, as also for walling the Citie *Ierusalem*, as it is in 2. *Nehem.* and the 8. Now *Nehemias* had this Embassage in the twentieth yeare of *Artaxerxes Pius*, as it is in the first verse of the 8. chapter; which was 13. yeres after *Esdras* was sent Embassador to *Iuda*. Yet *Nehemias* was ruler and protector ouer *Iuda* 12. yeares, as it is declared in the 5. chap. and 14. verse. But how great paines *Nehemias* tooke in fortefying the Citie *Ierusalem* and compassing it with a wal, is declared from the second chapter to the seauenth. And in the 6. chapter and 15. vers. is declared, the great diligence which both hee and the Iewes vsed in fortefying the Citie *Ierusalem*, so great a worke being finished within fiftie and two dayes, being the fiue & twentieth of the moneth *Elul*, which in our account is August. And thus we haue the first seuen seuens fullie ended, that is in the twentieth yeare of *Artaxerxes Pius*, in the which *Nehemias* came to *Iuda*. For so the Angel foretold, *Dan.*

chap.

chap. 9. verse. 25. that *to the building againe of streete and walls, should be seuen seuens*, and that in a troublesome time. The hostile attempts of the aduersaries of the people of God, and their detestable counsels practised against the good; also the niggardlines of the rich towards the poore: all which are described verie largely of *Esdra* and *Nehemias*, doo manifest the troubles and miseries of these times.

The twentieth yere therefore of *Artaxerxes Pius* walleth *Ierusalem* & finisheth the temple with all his appurtenances; to the finishing whereof, *Nehemias* had gotten and obtained stuffe of the King. By reason whereof, the Iewes say trulie in the second of *Iohn* and the twentieth verse: *This Temple was in building fortie and sixe yeares; and wilt thou raise it vp againe in three dayes?* Which trulie the Iewes may be thought to speake, as thereby to mention the twentieth yeare of *Artaxerxes Pius*, rather than the sixt yeare of *Darius Assyrius*. For by what reason that place may receiue other construction I vnderstand not, vnlesse we will say, that *Darius Assyrius* and *Artaxerxes Pius* (whom by the Scripture we vnderstand to be diuers kings) to haue reigned at one time, and in the meane time to haue fauoured the people of God, and to haue taken that care vpon them, because they were deuoted to Religion. This notwithstanding we shalbe alwaies cõpelled to affirme, that the Temple was built

The very matter dooth still driue him to grãt these two names to mean one King: or two beginning reigne together Esters sonne he should be thoght that so fauored the Iewes.

in

in the sixt yeare of *Darius Assyrius*, as it is in *Esdras* 6. and 15. ver. to the complement wherof, manie things wanted, which were added vnder *Artaxerxes Pius*: vnder whom (in his twentieth yere) we will say that *Ierusalem* was fortified, as we doo vnderstand out of the 2. of *Nehemias* the 2. vers. and the 6. cap. and 15. ver. Wherefore we will thinke (and not without reason) that the Temple was finished with all his adiuncts (which before were wanting) vnder *Artaxerxes Pius*, as peraduenture there might bee additions to the Temple for the roomes of the Priests ministring by course in the Tabernacle of the Lord, & barnes or garners for to lay vp the first fruites and tythes of the Priests. And wee may say, that the same time the Citie *Ierusalem* attained her fortification.

If any cā speak better thā this to the text of Daniel, *he shall doo verie well to helpe the world with it.*

But the place of the Gospel before remembred is not to be past ouer; whereby the authoritie of *Iosephus*, Writer of the Iewish storie (whom our time too greatly esteemeth of) is to be diminished: who truelie in manie places sheweth himselfe to be ignorāt of those things which he handleth, and argueth himselfe to be a stranger in his owne Common wealth. And it is requisite for this which we haue in hand, to shew him to bee scarce aduised and circumspect, nay, most notable impudent and a liar, that we may vnderstād that his writings must be more narrowlie looked into and examined

Iosephus regarded customs of speach, rather thā truth, sometimes vnwares he speaketh well: thē he is voide of parcialitie. Often he foloweth heathen: or of malice crosseth prophecies and his whole nation: thē his authoritie is nothing.

of vs. For he in the 15. booke of the Iewish antiquitie, the 14. chapt. saith, *That* Herode *the sonne of* Antipater *erected the Temple from the foundation farre more sumptuously and largelie than it was: and to haue finished it with his additions and gates, in eight yeares and a halfe.* But the Iewes that liued in that age, conuince him of lying, who (casting their eyes to the old building) say, that that was built in the space of 40 and 6. yeares. Besides, we know that the secõd Temple, that is, that Temple which *Zorobabel* (with *Iosua*) built, and the rest of the Companie of the Iewes, which returned frõ the captiuitie of *Babylon*, to haue been ouerthrowen & subuerted, about fortie yeres after the death of Christ, with all the pompe of the ceremonies of the lawe: which the *Iewish Historiographers also doo acknowledge, to haue bin done by *Titus*, referring the destruction of the second Temple, to the *Romanes* and their Imperator *Titus*. And wee know by the certaine predictions of the prophets, that the same Tẽple stood when Christ Iesus our Lord beeing man, conuersed in mount *Sion*. For *Aggey* saith in the 2. chapt. 10. verse. *That the glorie of the second Temple built by* Zorobabel, *should be farre greater than that was of* Salomons *Temple*, looking vnto the presence of Christ the Lord, who was therewith to beautefie their Temple. Yet if (as *Iosephus* saith) *Herode* had built that Temple in which our Lord was conuer-

*And the Talmud Zoar, and commentaries commonly.

sant,

ſant, that ſhould not haue been the ſecond temple, but the third; the forme whereof ſhoulde haue been farre otherwiſe, as *Ezechiel* deſcribeth it in the latter end of his prophecie. Therfore manie of our time are to bee condemned of ſloth and ignorance, who ſtand ſo affected to the writings of *Ioſephus*, and the like Writers, that preſentlie they aſſent vnto them, and beleeue thoſe things to be true which are propounded by them; the book of the holy ſcripture in the meane while paſt ouer and neglected, and the diuine hiſtories careleſly read ouer: which hiſtories muſt be firſt and chieflie learned; by the which all other are to bee iudged of & examined, none but a moſt vniuſt iudge will denie.

But becauſe it is ſaid, the ſecond Temple was finiſhed in ſixe and fortie yeares: and yet neuertheleſſe ſeuen ſeuens which amounteth vnto fortie nine yeares, is aſsigned to the abſolute finiſhing of the temple: therefore it muſt thus be vnderſtood, That the Temple was abſolutely finiſhed, with the Citie walled about in the nine and fortieth yeare after the libertie reſtored by *Cyrus*. Yet ſixe and fortie yeares to be onely beſtowed in the building of the temple: becauſe three whole yeares were paſſed before *Zorobabel* & the other, which returned out of captiuitie, came to doo that worke. For after *Cyrus* Edict publiſhed for the libertie and reſtoring of the people of GOD, a great time

was requisite to consult of the manner of their returne, and for to compell those that should returne, and to settle their affaires, who determined to leaue *Chaldea*, to retourne to their Countrey. Let vs therefore graunt a yere for these matters: which being ended, let vs admit the Iewes returners, to haue begun their iourney the second yeare from the publishing of the Edict; and so we shall vnderstand these returners to haue come into their Countrey a yeare and almost a halfe after the Edict of *Cyrus*. For from *Babylon* to *Iudea*, the iourney to those that haue lets, is of foure moneths trauell, as it is written in the 7. of *Esdr.* 8. verse, in this sort. *And they came to* Ieruſalem *the fift moneth, which is the seuenth yeare of the King: because they begun to goe from* Babilon *in the first day of the first month: and came into* Ieruſalem *the first day of the fift moneth, according to the good fauour of God towards them*. Now, the foundations of the Temple were not layd as soone as they came to *Ieruſalem*: for we read in the third of *Esdr.* and the 8. verse, that this was not done till the second yere after their return. From whēce we gather, that there were *three yeares from the Edict of *Cyrus*, to the foundations of the Temple laid: to the which, if we adde sixe and fortie yeares, we haue nine and fortie yeares which are assigned to the first seuen seuens, which ended and expounded, according as they were propounded by the Angel,

**To the foundation in some plain forwardnes: wherefore in the 3. of* Cyrus, Daniel *was in heauinesse for the worke hindred.*

gel, wee muſt paſſe ouer to the ſixtie and two ſeuens which follow: which we will handle ſhortly, leaſt we be tedious.

Ioſephus in Euſeb. dem. 8. *to the full finiſhing of the Temple, reckoneth* 49. *yeres.*

The ſixtie two ſeuens, which ſucceede the ſeuen before ſpoken of, begin from the twentie and one yeare of *Artaxerxes Pius*, which is the fourth yeare of the ninetie two *Olympiade*, from whence beginneth the eight of *Daniels* ſeuens. But this time is ended and compaſſed in the beginning of the ſeuẽtieth ſeuen, which falleth into the ſecond yeare of the hundred & one *Olympiade*, when *Quintus Tiberius Nero* reigned in *Rome* after *Octauius Auguſtus*, the yeare from the Citie built, ſeuen hundred ſeauentie eight. Now what was the ſtate of the church in theſe ſeuentie two ſeuens, is opened and taught by the viſions of *Daniel*, as before we haue ſaid. Therefore in the ſeuenth chapter of *Daniel*, foure Monarchies are propounded vnder foure terrible beaſts; vnder whom the people of GOD was diuerſlie afflicted. Whom although earthlie and ſenſuall men deſired to deſtroy & conſume, yet they could neuer remooue the people of God from their conſtancie and faith, God miraculouſlie preſeruing and defending his Church. But the Iewes Commonwealth liued proſperouſlie enough vnder *Artaxerxes Pius*; when that *Perſian* King (vnto whom the reſt of *Aſia* and *Syria* obeyed) cared for it and the people of God. For hee (after the death of *Zorobabel*) com-

Though hee make ſome account of a nũber certaine in Olympiades: he might rather for this than anie thing elſe blame the heathen of Vncertaintie.

He ſhould mean them who afflicted Daniels *holy people: as the Kings of* Babel, Paras, Iauan, Magog and Egypt.

pounded and eſtabliſhed the Church cauſes, as may be vnderſtood by the Commentaries of *Eſdras* and *Nehemias*. After this *Artaxerxes Pius*, wee haue taught the Empire of the Eaſt, or the *Perſian* Empire, to ſucceed to *Xerxes* the terror of *Græcia*: but from this *Xerxes* immediately to *Alexander* the great doth the Angel paſſe, paſsing ouer the other Kings of *Perſia*, becauſe they were inferiour in renowme to *Xerxes*, neither greatlie regarded the cauſes of the Church, but ſuffering them to paſſe according to the time; being ouer ſeriouſlie buſied exacting and gathering vp of tributes, and the yearely reuenue.

By the going downe of *Alexander* into *Syria*, it might be thought, that the Church of God ſhould ſuſtaine great dammage, by reaſon of his warre againſt *Tyrus*, and againſt *Egypt*: for the going downe out of *Phœnicia* into *Egypt*, is through *Iudea*; and *Alexander* the great was verie angrie with the Iewes, becauſe they had denied him aid and prouiſion, and becauſe they tooke the *Perſians* part, whome they then obeyed. Beſides, religion and true godlineſſe, diſſenting from others who were idolaters, prouoked wicked men and contemners of God, againſt the people of God. But God (in whoſe hand are not onely the hearts of Kings, but of all men) reconciled *Alexander* to his people; and brought the inſolencie of a fooliſh and proud yong man (intollerable through

the

ſucceſſe of his victories) to a moderation, and cauſed him to performe great ſignes and arguments of fauour to thoſe with whom hee ſeemed to be moſt diſpleaſed. Therefore in this Hiſtorie, we may obſerue the ſame, which we vnderſtand to haue fallen out in the firſt times of the Church of *Iſrael*, betweene *Laban* and *Iaacob*. Gen. 31. 24. For *Laban* with an exaſperate minde and with a great band purſued *Iaacob* (who fled from him), in hope to finde *Iaacob* vnprouided, & to ouerthrow his ſubſtãce. Yet this boldneſſe of *Laban* God in a wonderfull manner kept vnder, forbidding him; not onely not to deale raſhlie with *Iaacob*, but not ſo much as to ſpeake raſhlie to him; ſo God repreſſed this furious man, and compelled him to ſeeke his friendſhip, whom he went about to deſtroy. In the ſame manner, God made *Alexander* the great (an inſolent and proud king, diſpleaſed with his people (that is) the Iewes, whom in hope he had now deuoured and deſtroyed) ſo quiet as a ſheepe, and brought him to wonder at thẽ, and to preſerue them whom he went to deſtroy.

But the Succeſſors of *Alexander*, ſome of whom ruled *Aſia*, & ſome *Egypt*, afflicted the Iewes afterwards with diuers miſeries, becauſe when the one lay in waite for the others life, wealth and Kingdome, and deſtroyed thẽſelues through mutuall warres, both of them aimed at *Iudea*, as a reward of victorie. Theſe

Hiſto-

Hiſtories which *Daniel* hath ſet downe in few words, prophane Writers haue at large layde downe in their Writings: from which wee vnderſtand the word of God to be moſt true, and all things to be gouerned by diuine decree and prouidence. Neither doo we acknowledge the Church of God to bee ſubiect vnto the iniuries of tyrants, without his certaine appointment. And there are extant learned interpretations vpon *Daniel*, not onely of auncient Diuines, but alſo of later, and of our time, by the which his Viſions and the Hiſtories thereto pertaining are expounded. There are alſo added to *Daniels* writings, certaine mens Cronicles, by the which manie hiſtories of Scripture are opened and explaned: wherefore we neede not (in this place) be anie longer in the expounding of the Greeke and Romane Monarchies, which are handled ſhortly in *Daniels* writings; yet to thoſe Monarchies *Iudea* became ſubiect, euen as to the *Perſian* Monarchy theſe ſixtie and two ſeuens. But we will onely by the way note this in this argument, that the Greekiſh Monarchie is called that power of *Alexander* the great and his Succeſſours, which was afterwards ouerthrowen by the *Romans*: as afterwards alſo the *Romans* (which obſcured all others) was ouerthrowen by the *Gothes*. But it is therefore called the Greekiſh Monarchie, becauſe in the 8. of *Daniel*, the 21. verſ. the Goate bucke (which is *Alexander* the great)

In the Image legs, chapt 2. fourth beaſt chap. 7 buckes hornes chap. 8. and in a proper ſpeach, chapt. 11. and 12.

* *There is no word in* Daniel *which handleth the Romanes dealing againſt the Iewes: Vntill they denie and kill Chriſt, after the 490. Y. for which time their citie was called,* the holy Citie. *There onely the* Romanes *be noted, and tearmed a wing or campe of Infidels, or abhominable.*

great) is ſaid to bee the King of the *Græcians*. For by a common conſent of all *Græcia*, at a Councell helde at *Corinth*, *Alexander* the great was declared Emperour of *Græcia* to purſue the *Perſians* by warre. Whereby it came to paſſe, that the *Macedonian* Empire of *Alexãder* is named in Scripture the *Græcian*, long before that *Alexander* was borne. But *Philip* the Father of *Alexander* the great, hauing ouercome the *Græcians* at *Chæronea*, commaunded himſelfe to be called (not the King, but) the Duke of *Græcia*, as *Iuſtine* in his ninth booke declareth: whoſe example *Alexander* the great following, ſummoning the Cities of *Græcia* to appeare at *Corynth*, after he had ſetled the ſtate of the Kingdome, hee cauſed himſelfe to bee choſen Duke of *Græcia* in his fathers place, as *Iuſtine* declareth in his eleuenth. Therefore being choſen the Reuenger of *Grecia* (ſo oftentimes inuaded by the *Perſians*) inuaded *Aſia*: which he ſubdued with that ſpeede, as the holie Oracles before opened to *Daniel*, and had declared and denounced; that thoſe who meruaile at the felicitie of *Alexander*, and (as it is commonly called) the fortune, are to be ſent to the diuine decrees ouer Kingdomes, and to be admoniſhed of the diuine will & prouidence; on which the condition & ſtate of all men dependeth. Therefore, what the Kingdome of *Alexander* the great was like to be, & how to bee diuided vnto manie, it is eaſie to bee found

The notable horne in the forehead of the Bucke is the firſt King of Iauan *Dan.8.*

His Kingdome is a Leopard with 4. wings. Dan,7.

out of *Daniel*. In the which, it is to be marked, that by reason of the scituation of *Iudea*, the Kings of the North are said to be the Kings of *Asia*, and the Kings of the South are called the Kings of *Egypt*, proceeding from *Ptolomeus* the sonne of *Lagus*.

Now there resteth & is remaining one seauen, which is the last & the seuentith; wherof also some thing must be said, seeing it comprehendeth the Ministerie of Christ the Lord & his death, in which is the fulnes of times. Of the which it is thus prophecied in the 9. of *Daniel* the 27. ver. *But he shall confirme the couenant for many in *one seuen, & in the half of the last seuen shall cease offring & sacrifice, and in the Tẽple shalbe abhomination of desolation, and desolation shall continue vntill a consummation and ende.* Which words in part are rather taken out of some Greeke Interpreter, than out of the Hebrue text; and whether they be taken out of the seuentie Interpreters, the proper interpretation of this verse in the Greeke Copies printed at *Strausburge* in the yeare of our Lord 1526. maketh somewhat doubtfull.

Ephes. 1.

* *The Hebrue might be better translated for plaines but for smal things men should not fight.*

If anie enquire after the Hebrue, and desireth to know, let them heare and vnderstand that the words may be thus translated, *And one seauen shall confirme the couenaunt for manie: and the halfe of that seuen shall cause to cease Sacrifice and Offering, and euerie one shall bee amazed, for the extremitie of abhomination & desolation*

The Greek & Hebrue are omitted (which bare Englishmen neede not to be troubled with) though he set them downe.

ſolation ſhall drop vpon the aſtoniſhed, euen vnto a certaine deſtruction.

But in this place, wee muſt chieflie looke vnto the Hebrue, becauſe the Latine & Greek doth expound and ſignifie, in the halfe of that laſt ſeauen the ſacrifices ſhall ceaſe. Which was not ſo, neither doo the Hebrew wordes teach that: which ſay, *The halfe of that laſt ſeuen will adde an ende to the ſacrifice and ceremonies of the lawe.* But the halfe of that ſeauen, ſignifieth thoſe things which are done in the laſt ſeauen of all, which brought an ende to the ceremoniall lawe of *Moſes*, the eternall couenaunt of God, concerning our ſaluation by Chriſt the Lord, being declared ſtable and firme. But afterwards there was nothing to be lookt for to the Citie *Ieruſalem* & to the vnbeleeuers (who contemned God calling them) but a beadroule of miſeries, which ſhould deſtroy *Ieruſalem*, & enwrap the Iewiſh people, rebellious and diſobedient to God, in infinite calamities.

But thoſe things brought an ende to the ceremonies of the lawe, which were done in the halfe of the laſt ſeauen; which teach that Ieſus Chriſt was made manifeſt, *Iohn Baptiſt* being the publiſher & foremeſſenger of ſo great a good. To whom God ſpake whileſt hee liued in the deſert, giuing him commandements which he ſhould put in practiſe, then when it was the 15. yeare of *Tiberius Cęſars* Empire, as it is written in the third of *Luke*: where theſe

Whereas Mat. Beroaldus expoundeth the halfe ſeuen, & not onely the time of our Lords death, to conteine the miniſterie of doctrine, which maketh ſtrong the couenaunt for many, that is, the heathē: and the ſame time to cauſe ſacrifice to ceaſe: as well by the doctrine teaching of that, as by the Lords verie death: Of this the reader is to be admoniſhed leaſt he ſhould thinke him to ſay, that Chriſt ſhould die in halfe that ſeauen: whereof he is of ſome vniuſtly blamed: as alſo an other of his iudgement.

things are thus set downe; *But in the 15. yeare of the reigne of* Tiberius Cæsar, Pontius Pilate *being Lieutenant of* Iudea, *and* Herode *Tetrarch of* Galilee, *and his brother* Philip *Tetrarch of* Iturea *and of the Region of* Traconitis, *and* Lysama *Tetrarch of* Abilena, Ananias *and* Caiphas *beeing the high Sacrificers, the word of the Lord came vnto* Iohn *the sonne of* Zacharie, *being in the wildernesse: And he came into all the countrey of* Iordan, *preaching the baptisme of repentance for remission of sinnes.* It appeareth therefore out of these words of the Euangelist *Luke* that after his commission & commaundement giuen from heauen, *Iohn* came into all the Region nere *Iordan*, preaching the baptisme of repentance for remission of sinnes: who whilest he baptised the people, washeth Christ the Lord (beginning to be thirtie yeare olde) with the washing of baptisme, as it is taught in the same third chapter of *Luke* the Euangelist, in these words; *And it came to passe when all the people was baptized, and Iesus had been baptized and was praying, the heauen opened: And the holy Spirit descended in a corporall forme as a Doue vpon him, and a voice came from heauen; Thou art my sonne, in thee I am well pleased. And Iesus began to be as it were thirtie yeare olde.*

Now this obseruation of the age of the Lord, and of the *Romane* Emperour *Tiberius* is not lightlie to bee passed ouer, because from thence is the certaine knowledge of the death

of

of the Lord and his age, as alſo of the ende of the ſeuentie ſeuens of *Daniel*. Now wee haue alreadie ſhewed the death of our Lord Ieſus Chriſt, to bè the limit and ende of *Daniels* ſeauentie ſeauens, which wee can eaſelie gather into what inſtance of time they fall out. And we know from the hiſtorie of the Goſpel, that Chriſt the Lord was crucified that day in the which the Paſſeouer was to be offered by euerie familie; which was the fourteenth day of the firſt moneth, that is March, as the account of the olde yeare was vſuallie taken, as before hath been declared in the account of moneths and yeares. Therefore the 14. day of the moneth of March (which to the Hebrues is *Niſan*, and is the firſt moneth of the ciuile yeare amongſt the people of God) is the ende and concluſion of the ſeauentie ſeauens; becauſe then the Lord is dead: whom *Daniels* Prophecie witneſſeh (in the time of the halfe laſt ſeauen) to haue performed amongſt men the dutie of a true teacher and ſauiour. Alſo the hiſtorie of the goſpel, which remembreth foure feaſts of Eaſter after his baptiſme (as *Andreas Oſiander* hath learnedly gathered and expounded in his edition of the Harmonie of the goſpell) frō whence is gathered both the certaine age of Chriſt while he liued vppon earth, and the certaine time of his death. For becauſe Chriſt the Lord was baptiſed the 15. yeare of *Tiberius Cæſar*, & was then baptiſed, when he

began to bee thirtie yeares of age, (as it is expounded in *Luke* the Euangeliſt the 3. chapter) trulie he muſt ſuffer death for vs on the croſſe the eighteenth yere of *Tiberius*, then when he was three and thirtie yeares olde; that is, when he had fullie accompliſhed thirtie two yeares and a halfe: for the halfe of the laſt ſeauen cõteineth three yeates and a halfe; in which is anoynted the Holie of Holieſt, Chriſt Ieſus, and declared King of his heauenlie Father vpon Mount *Sion*, by whom our ſinnes were thẽ to be purged. Moreouer, the ſacrifices of the Lawe were to be taken away by the death of the immaculate Lambe; that is, the Lord Ieſus Chriſt, after hee had on earth finiſhed the dutie of a true teacher and prophet. But he began to teach and to manifeſt himſelfe to be the true Meſsias or Chriſt, when he began his 30. yeare, but in that function he ſpent three yere and a halfe. From whence the thirtieth yeare of his age is the firſt of his Miniſterie, then the 31. the ſecond, and the 32. the third: in the which Chriſt the Lord was the Miniſter of circumciſion. From whence the thirtie & three yeare of his age, in the midſt whereof he fullie finiſhed his miniſterie, ſhalbe ſaid the halfe yeare of the laſt half ſeauen, in the which were fulfilled all the prophecies of the Prophetes concerning our ſaluation purchaſed by Chriſt the Lord the three and thirtieth yere of his age. But that three & thirtieth yeare of the

Lord

Lord vnexpired, falleth into the eighteenth Y. of *Tiberius Cæsar*; becauſe in the fifteenth yere of *Tiberius*, beginneth the thirtie of the Lord: whereby the one and thirtieth yeare of our Lord falleth into the ſixteenth yeare of *Tiberius*, and his thirtie two yeare runneth into the ſeuenteenth yeare of *Tiberius*, then the three and thirtieth yeare of the Lord, muſt needes be referred to the eighteenth yeare of *Tiberius*: which becauſe they be grounded on the teſtimonies of holie Scripture, and not on the vncertaine opinions of men, they appeare to bee true and certaine.

But that the Lord Ieſus Chriſt accompliſhed two and thirtie yeares & a halfe on earth, the auncient Church alſo acknowledged, as reuerent *Beda* hath witneſſed in his booke of the Nature of things, the fortie ſeuenth chapter: whoſe words are theſe; *For the faith of the Church (if I am not deceiued) embraceth this, that the Lord liued in the fleſh ſomewhat more than two and thirtie yeares vnto the time of his paſsion; becauſe he was baptized at thirtie yeres, as the Euangeliſt* Luke *witneſſeth, and preached three* Y. *& an halfe after his baptiſme, as* Iohn *teacheth in his Goſpel, not onely by the time of the Paſſeouer, but alſo in his Reuelation.* Daniel *alſo in his viſion appointeth the very ſame propheticallie. Surely the holy & apoſtolike Church of* Rome *teſtifieth, that ſhe reckoneth this faith euen by thoſe notes, which ſhe vſeth yerely to write in her waxe things: where* *In Cere.*

calling

calling into the peoples minde the time of the Lords paſsion, noteth alwaies three and thirtie yeare leſſe than Dionyſius reckoneth from his incarnation. Theſe things *Beda* deliuereth of the age of the Lord Ieſus. But I am ignorant *what place of the Reuelation teacheth it: but we may think that this was confeſſed in olde time by ſome receiued *Cabala* or tradition. *Euſebius* in his 8. booke & ſecond chapter of the demonſtration of the Goſpell confirmeth this, ſaying; *Surely it hath been recorded in written Storie, that all the time of the teaching and dooing of miracles of our Sauiour was three yeares and a halfe: which is truly the halfe of one ſeauen. In a ſort* Iohn *the Euangeliſt will declare this to them who ſhall attentiuely conſider his Goſpell.* Thus farre *Euſebius*. Afterwards *Abbas Vſpergenſis* ſaith in the life of *Tiberius*; *The three and thirtieth yeare of his incarnation, our Lord Ieſus ſuffered in his fleſh and roſe again.* Alſo *Nicephorus Calliſtus* concludeth the firſt booke of his hiſtories thus; *This firſt booke of hiſtories conteineth three & thirtie yeres, the beginning taken from the two and fortieth yere of the reigne of* Auguſtus Cæſar *now wexing old; in the which our Lord Ieſus Chriſt (with fleſh) came foorth of the holie Virgine: but the ende ending in the eighteenth yeare of* Tiberius Cæſars *reigne: which truly is from the creatiõ of the world* *5538. *but was from the birth of our Lord three and thirtie.* Theſe out of manie may ſuffice: from which it is apparant that the time of the life of the

* Carthuſianus *ap.* 11. *expoundeth* Beda *That by dayes* 1260. *muſt bee vnderſtood all the time of the Euangel call lawe: becauſe Chriſt had preached ſo long a time: Beda vnderſtood that time to haue been an alluſion to the time of our Lords preaching.*

* *He followeth the Greekes moſt groſſe errour by miſtaking the* Septuaginta *vpon Gen.* 15. & 11

the Lord Ieſus on earth was well knowen to the auncient Fathers. Whereof yet the Diuines of our time doo ſo diſpute, that a matter of it ſelfe plaine enough, they doo ſo enwrap and infolde, that it is very hard for them to vnlooſe themſelues from their trifling lets.

Therefore in the eighteenth yeare of *Tiberius*, and the three and thirtieth of Chriſt the Lord, we haue concluded the ſeuentie ſeuens of *Daniel*; which, to what yeares of the *Olympiades*, or to the Citie of *Rome*, or to the creation of the world they are to bee referred, may moſt certainly be gathered out of the continuance and compariſon of times, determined by the authoritie of holie Scripture as is noted in the Table. But the eighteenth yere of *Tiberius* is the fourteſcore & 4. yeare from the building of *Rome*; but of the world created three thouſand nine hundred ſixtie one: which notation of time to be diligentlie conſidered, and not to be ouerpaſſed careles or ſlothfullie, the oracles of the Prophets concerning theſe matters doo declare. *But ſo diligent a care and carefulneſſe which the Scripture vſeth in noting downe theſe times ſhould ſharpen our diligence and ſhake out of vs all ſluggiſhnes; wherefore there is no reaſon why this our paines ſhould be deſpiſed of anie or miſliked, ſeeing it conſiſteth and is grounded on the word of GOD, and not on the traditions or opinions of men. But by this we vnderſtād that the knowledge

The 4 yeare of the Olympiad 202. *ſuppoſing his owne accōpt to be true, as he placed* Cyrus: *otherwiſe* Olympiades *are of no certaintie.*

784.

For one yeares difference, a modeſt ſtudent will not ſtriue.

* *A ſpeciall point. For if by proper ſcripture from* Adam *deriued, our Lords time of ſuffering might not be ſhewed, a matter moſt needful & wiſhed of al, had been omitted, but God omitteth nothing good for vs.*

of these times do chieflie concerne vs, because they were written for vs, who are come to those acceptable times & to that grace, which we haue also obteined; which trulie now lõg agoe hath been prophecied by the oracles and foretellings of the Prophets. For as the Apostle *Peter* saith in the first chapter of his first epistle; *Of this saluation the Prophets enquired & searched, who prophecied of the grace to come on you, searching in what time, or after what season the spirit of Christ which was in thẽ, did foretel the suffrings which should come to Christ, and his glorie to come: to whom it was reuealed, that not for themselues but for vs they did showe these things which now are declared vnto vs by thẽ who preach the Gospel vnto vs, the holie spirit hauing beeu sent from heauen, which things the Angels desire to behold.* So *Peter* the Apostle commendeth the greatnes of the grace communicated vnto vs in his time, foretold and foreended by the Prophets; that the Angels also doo admire it, and doo desire to behold the complement thereof; whereof that the elect be not defrauded, wee must striue by all meanes.

The fruite also which floweth from these times is not to be omitted, because the *Iewes by the demonstration of them, may be cõuinced, to yeeld yet at the length vnto Christ, and rest themselues in Christianitie, and leaue off to blaspheame. To which purpose wee must not onelie ioyne *Daniels* seuens, but also *Iaa-*

**The Iewes feare disputing vpon this text: more than anie other, and lest meddle with it in their comments.*

cobs

cobs prophecie, which is in this sort in the 49. of *Genesis* 10. *The Scepter shall not be taken from* Iuda, *nor a Ruler out of his loynes till* Silo *come:* that is his son, to wit *Iuda, and he shalbe the expectation of the Gētiles.* For that this ver. is thus to be interpreted the *Rabbines* also confesse, the truth compelling them: for they say, *Silo* signifieth *Beno*, that is, *His sonne*; which is the Messias Christ the Lord, the sonne of *Iuda*. For Christ the Lord rose from *Iuda*, as is confirmed and taught by the Scriptures. *Heb.* 8. 14. To this the Prophecie and testimonie of *Aggey* the Prophet beeing added is of no small force, in which the ancient *Rabbines* acknowledge the presence of Christ the Lord to bee signified; with the which hee was to beautefie the second Temple, which place is cited out of the 2. *Aggey* the 8. *And I will moue all Nations, and the desired shall come to all the Gentiles, and I will fill the house with glorie saith the Lord of hoasts.* Thus farre *Beroaldus.*

Zoar ℣pō *that place doth confesse the nature of God conteined in Shiloh, and most* Rabbines *expound that place of Christ.*

Now that the said seauens of *Daniel* may the more easelie be vnderstood, because many Interpreters both *Græcians* & *Latines*, haue in certaine places departed from the Hebrue text, shall be added in this place an interpretation as neere answering the Hebrue words as we can

* *Because it is not good to haue differing translations for small points is one kingdom* this *for* his, *was borrowed from a defender of his iudgement.*

Dan. 9. 24. *SEVENTIE SEVENS (of yeares) are cut out, for thy people, and for thy holy Citie: to consume wickednes, & to abolish sinnes, and to make reconciliation for iniquitie, and to

bring righteousnes euerlasting, and to seale Vision and Prophet, & to shew CHRIST the HOLIE of HOLIE. Know then & marke: from the outgoing of the Word, to returne & to build *Ierusalem*, vnto CHRIST the GOVERNOVR, shalbe seuenseuens (of yeares) and sixtie & two seuens: in the other it shalbe restored and builded, Streete and Wall: and troublous shall these times be. **In that after* the sixtie and two seuens CHRIST shalbe killed, and not for himselfe: thereupon the Citie and holy place shall hee destroy, the GOVERNORS own people to come: and their ende shalbe with a Flood: and at the ende of warre, it shall haue a finall iudgement to desolation. But he shal confirme the Testament for manie the last Seauen: when in HALFE THAT SEAVEN he shall finish the Sacrifice & Oblation. Afterwards by an Armie abhominable he shall make a desolation: euen till vtter destruction and finall Iudgement flowe vpon the desolate.

**Though these words be not in the text: yet for light of the argument, they may well be vsed: so doo the best that profes folowing of the Hebrue. They think it no departing from the* Hebrue *to adde words for explication, and nothing is more vsuall. It is maruell that some of iudgement blame so vsuall and lawfull a matter.*

The iudgement of Henrie Wolphius *touching* Beroaldus, *may fitly be ioyned here.*

THe fourth Article of the time changed, being the seuenth of the olde testament, conteineth foure hundred and ninetie yeares, *Daniels* seauentie weekes. It beginneth from the first yeare of *Cyrus*, and endeth in the ioyfull & most famous *Iubilee* of all *Iubilees*, in the yeare wherein Christ suffred, being the truth of that type or figure.

Daniels

Daniels words concerning thoſe ſeauentie ſeauen are diuerſelie interpreted by the learned: but in my iudgement of all other moſt learnedlie and moſt truelie hath *Matthew Beroald*, in his Cronicle deliuered the minde of the Prophet. The ſeuentie begins from the going foorth of the Word, to repaire and reedifie *Ieruſalem*, to wit of that Word which is ſet down in the ſecond of the *Chr.* and the laſt. verſe. Neither frō anie other time can this beginning be ſet down: for the Citie & Temple are not repayred in one yere.

Furthermore, when the Prophet diuideth the ſeuens into two parts, into ſeuen and ſixtie and two ſeauens: the firſt Seuen he referres to the troubleſome times, in the which the ſtreet & ditch are ſaid to be renued and built againe: which is certainlie knowen to haue been finiſhed in fortie and nine yeares. Thirdly, he doth ſo interpret the words of the Prophet (that is, *And after ſixtie and two ſeauens Chriſt ſhalbe killed*) that he ſaith theſe ſeuens be ended in the paſsion of Chriſt, and after this that there was nothing to be looked for, but a finall deſtruction and deſolation of the Citie and Temple; all which are moſt notorious. And in the 24. ver. he doth ſo deſcribe the ende of the ſeuens, that it cannot otherwiſe be vnderſtood then to fall out in the paſsion of Chriſt. For he ſaith, *To conſume impietie, to ſhut vp ſinne, to purge iniquitie, to bring in euerlaſting iuſtice, to fulfil viſion &*

prophet, & to annoint the Holie of Holiest. Who knoweth not that these things wer performed when Christ said, *All things are finished?* To conclude that which is said, *And in the halfe of the seauen he shall cause to cease oblation and sacrifice*, is trulie expounded of Christs preaching which he began in the fourth yeare of the last seauen.

To this may be added a parcell of Bucholcerus *words touching the exposition of the last halfe seuen for the vse of them that little are acquainted with this part of Scripture: but some words of his where the matter well suffereth, shalbe omitted: such as would require a long speach vpon them.*

LEt vs come to the declaration of the residue of the 9. of *Daniel*, in the which the ende of the seuentie seuens is described. The first seauen seauens are 49. yeares, because euerie seauen cõteineth seauen yeares. Those former 49. yeares runne out vnder *Esdra* and *Nehemias* reedifying the Temple. To these let there be added sixtie and two seauens, that is to say 434 yeare, & they surmount vnto sixtie and nine weekes, or 483. There remaineth one seauen, that is the last seauen: in the halfe whereof Christ did teach three yeare & a halfe, till by his death vpon the crosse he purged sinne and ended the seuens.

Diuersitie of exposition grewe by reason of this; *He shall confirme the covenant for many in one seauen.*

ſeauen. For that the ſeauenth yeare, or laſt of the laſt ſeauen might be complete: manie haue extended the ende of the ſeauens, vnto the preaching of the Apoſtles, and to the 4. yeare after the death of Chriſt. Others haue been of another opinion.

We (by their fauour) doo thinke that *Daniel* plainlie pointed out the perſon and the courſe of life of the onely *Meſſias*, & that by great aduiſe the laſt ſeuen is deriued from all the former. For the halfe of the laſt ſeauen doth belong vnto the *Meſſias* and to his wonderfull workes: that ſeauen tolde the *Meſſias* to be come, in that ſeauen *Chriſt the Annoynted* began to teach, he eſtabliſhed a new lawe and abrogated the olde, hee tooke away ſinne, cleanſed iniquitie, fulfilled the prophecies, he finiſhed the work of redemption and brought eternall righteouſnes. Neither can theſe ſeuens which *Daniel* here mentioneth, be aſcribed vnto the Apoſtles, that is, to cleanſe ſinne, to take away iniquitie, to bring righteonſnes; for this is the dutie of the onely *Meſſias*: to the finiſhing whereof, *Daniel* ſaith the laſt ſeuen is appointed: and he ſaith this twice, firſt generallie and then ſpeciallie. Generallie, *He ſhal confirme the couenant in one ſeauen*. Speciallie, *In the halfe of the ſeauen he ſhall make to ceaſe the Sacrifice*. So that is generall, *After 62. weekes Chriſt ſhalbe ſlaine*. Where it might be doubted, whether immediately after the 62. weekes fullie ended, the *Meſſias* was to be ſlaine. The particular therefore which teacheth the confirmation of the couenant or Chriſts preching to be tied to the half of the laſt ſeuen, expoundeth the generalitie of both. Therefore it is not *Daniels* meaning, *He will confirme the couenant in one ſeauen, that is to ſay,*

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the last yet running out and continuing. Yet least the time of Christs ministerie should be referred vnto all the last seauen, or to the beginning thereof; he addeth by way of correction, *in the halfe of the last seauen*: that at once hee might teach Christs ministery should bee referred to the last half of the last seauen. *Otherwise, if 3. yere & a halfe be reckoned from the beginning of that seauen, and be ended in the midst thereof; seauentie weekes should not be accomplished but 69. seauens & a halfe that is 487. yere, not 490.

* *Though many Translaters runne on the middle of the seauen: yet many the eldest and the late, follow the proprietie of the* Hebrue *word: which most often is taken for* halfe, *& neuer for* middle, *but when the matter forceth that signification. But the whole sum of* 490. *yeare here suffreth it not to be wrested.*

Reuerent *Beda* saw this: who in his booke of the account of times the 7. chapter, writeth after this manner; *Christ was not slaine immediately after the 62. seauens, but in the ende of the seuentieth seauen: which so farre as we can coniecture he separated from the other, because he was to speak more of this hereafter. For both Christ was crucified in that, and of a faithlesse people he was denied, not onely at his passion, but continuallie from the time when* Iohn *began to preach him. The halfe of the last seauen was the 15 yeare of* Tiberius Cæsar, *when after the baptisme of Christ, the cleansing by sacrifices amongst the faithfull began to be contemned.* Thus farre *Beda*. More of *Bucholcerus* the Reader may fetch frō himself.

The Conclusion.

This Treatise was thought needfull in this time, wherein some would make this Prophecie of *Dan.* 9 to bee worse than nothing: as speaking of a certaine number of yeres, to mens opinion hetherto, but not so to bee vnderstood. Therein the *Iewes* woulde triumph ouer all Christians, that vrged this prophecie for describing Christs time: and Christian should ken small thankes for that newe opinion, as also little to them that cannot see this point to be of speciall vse. Here Strangers opinions were brought, to stay the rashnes of the vnlearned, who thinke all things new that they know not. The Writer of the obseruations vpon this, translated by *I. A.* (a friend of his) in an Apologie of his owne writeth more at large vppon that. *The Lord giue iudgement in all points.*

FINIS.

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